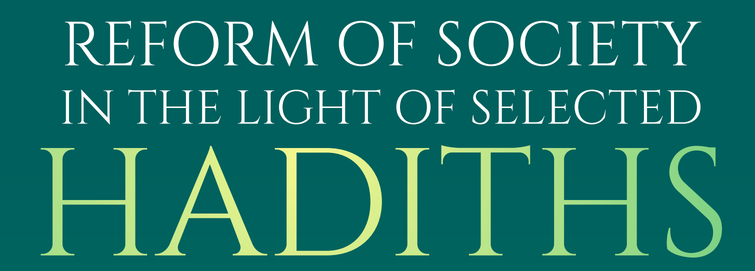


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SABIYA VIRTUAL PUBLICATION



REFORM OF SOCIETY IN THE LIGHT OF SELECTED HADITHS

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Forewords

ALHAMDULILLAH! Allah Almighty has created this world and he also sent prophets time to time. The first prophet was Hazrat Adam alaihis salam and the last is our Beloved Prophet Muhammad Mustafa sallallaho alaihe wasallam. The main purpose of sending all these prophets was to guide us to the straight path of true religion i.e., Islam and also the way of life we live and create a good society. They guided us in all the aspects of life from birth to death. They told us what to do and what not. But still people didn't follow all the narrations of Prophets and whatever Allah has revealed for us in Quran. Thus, today there are many things in our society causing evils and making all our life too difficult and do us pessimist. We've tried in this book to present some Hadiths concerning all these problems that how we can solve them and live a better life. What our Prophet Muhammad sallallaho alaihe wasallam and his companions said to us. If we practice all upon all these hadiths presented in this book, in sha Allah we will see our life changing to betterment.

Mohammad Irfan Qadri Barkaati
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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

How to make a Good Society.

A good society is made up of good persons. And the teaching of how to be a good person comes from our religion, Islam. If every one of us strives only for the betterment of ourselves and our families, surely the whole society can be reformed. And how will this reform happen? For this, we have to follow the teachings of Islam. Reforming society is a huge topic in itself, but today we will try to shed light on some special aspects of life with reference to the hadiths. Islam has revealed the solution to all the evils that exist in our society today. Now a question may come to one's mind that when Islam has given the solution of all the problems, has taught the way of life, why are there so many evils in the society? So the first answer is lack of knowledge. We are far from knowledge.

The Hadith says:

حدثنا هشام بن عمار ، حدثنا حفص بن سليمان ، حدثنا كثير بن شنظير ، عن محمد بن سيرين ،

عن انس بن مالك ، قال: قال رسول الله صلى الله عليه وسلم: "طلب العلم فريضة على كل مسلم."

Translation: Anas ibn Malik (May Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: It is obligatory on every Muslim to acquire knowledge.
(Sunan Ibn Majah, Kitab al-Sunnah, chapter Fazl al-Ulama, Hadith No. 224)

This hadith tells us a very important thing. That is, it is the duty of every Muslim to acquire knowledge. So how can we prosper if we have deviated from this duty? When we acquire knowledge, we will know the solution to our problems. What to do in life, what not to do, what to say to whom, when to say, how to say, etc. Today no one wants to come to knowledge. If we look at the majority, it is such that does not even know how many Faraiz are in prayers. Then there is the point of thinking that when the Faraiz of an important act of worship such as prayer is not known, people may make mistakes in the matter of these Faraiz. Then how many people will know what Allah has demanded from us in our whole life? A very common example is that most of us have read the Qur'an but how many people know what things Allah has commanded to us in the Qur'an and how many things He has forbidden? We have kept the Qur'an only for recitation. Never tried to

understand it. Never read its meaning. Have we ever tried to know what is halal and haraam? Have we ever considered that what we are earning does not include haraam? Islam places great emphasis on acquiring knowledge. And the many virtues of the learned have also been mentioned.

حدثنا مسدد بن مسرهد، حدثنا عبد الله بن داود، سمعت عاصم بن رجاء بن حيوة يحدث، عن داود بن جميل، عن كثير بن قيس، قال: "كنت جالسا مع ابي الدرداء في مسجد دمشق، فجاءه رجل، فقال: يا ابا الدرداء، إني جئتك من مدينة الرسول صلى الله عليه وسلم لحديث بلغني انك تحدثه عن رسول الله صلى الله عليه وسلم، ما جئت لحاجة، قال: فإني سمعت رسول الله صلى الله عليه وسلم، يقول:" من سلك طريقا يطلب فيه علما سلك الله به طريقا من طرق الجنة، وإن الملائكة لتضع اجنحتها رضا لطالب العلم، وإن العالم ليستغفر له من في السموات ومن في الارض والحيتان في جوف الماء، وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب، وإن العلماء ورثة الانبياء،

وإن الانبياء لم يورثوا دينارا ولا درهما ورثوا العلم فمن اخذه اخذ بحظ وافر."

Translation: Katheer ibn Qays (May Allah be pleased with him) said: I was sitting with Abu Darda' in the mosque of Damascus when a man came to him and said: O Abu Darda' I have come to you from the city of the Messenger of Allah (peace and blessings of Allah be upon him) for this hadith, about which I have received the news that you narrate it from the Holy Prophet (peace and blessings of Allah be upon him). I have not come to you for any other purpose.

Abu Darda said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Whoever seeks knowledge, Allah will guide him to Paradise, and the angels will pray for the forgiveness of the learner, Even the fish pray in the water, And the superiority of the world over Abid is the same as overall the stars of the fourteenth night, and the

scholars are the inheritors of the prophets. And the Prophets did not inherit dirhams and dinars but inherited knowledge, so he who acquires knowledge has a great share. (Sunan Abu Dawood, Hadith No. 3641)

This hadith is enough to motivate us for knowledge and it has also been said that even if we have to travel far to acquire knowledge, it should be done. Increase your knowledge. Distinguish between good and bad, but do not try to make yourself stand out. Try to avoid it. It is also part of your ability to learn to live among ordinary people. If Allah wills, He will make you prominent among the people, but you should not desire it yourself. In short, knowledge should never be the cause of our pride.

Imam Darmi writes about this in his Sunan:

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ ، حَدَّثَنَا زَائِدَةُ ، عَنِ الْأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، قَالَ : كَفَى بِالْمَرْءِ عِلْمًا أَنْ يَخْشَى اللَّهَ ، وَكَفَى بِالْمَرْءِ جَهْلًا ، أَنْ يُعْجَبَ بِعِلْمِهِ

That is enough for a man to be a scholar that he should fear Allah, and that is enough for man's ignorance that he may boast of his knowledge.
(Sunan Darmi, No. 394)

That is, if we try to make ourselves stand out from the crowd after acquiring knowledge, it will be ignorance.

Now the question is, Is just knowledge enough?

Imam Darmi narrates another place in his Sunan:

أَخْبَرَنَا الْحَسَنُ بْنُ بِشْرٍ ، قَالَ : حَدَّثَنِي أَبِي ، عَنْ سُفْيَانَ ، عَنْ ثُوَيْرٍ ، عَنْ يَحْيَى بْنِ جَعْدَةَ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : يَا حَمَلَةَ الْعِلْمِ اعْمَلُوا بِهِ ، فَإِنَّمَا الْعَالِمُ مَنْ عَمِلَ بِمَا عَلِمَ وَوَافَقَ عِلْمُهُ عَمَلَهُ

Syeduna Ali (may Allah be pleased with him) said: O seekers of knowledge! Follow it. Surely the knower is the one who acts according to his knowledge, and there is harmony in his knowledge and action. (Sunan Darmi, No. 393)

That is, when we acquire knowledge or what we know, we must act upon it. Only then will that knowledge prove beneficial for us.

Imam Darmi writes in another place:

Zayd al-'Umi narrated from some jurists that they said: O man of knowledge! Act according to your knowledge, and donate your surplus wealth, and

abstain from extravagance except that which may benefit you towards Allah.

O man of knowledge! The knowledge which you have acquired and then you have not acted upon it, so when you meet your Almighty, it will be an end to your argument and apology.

O man of knowledge! That which you are commanded to obey Allah is to stay away from that which is forbidden to you in disobedience to Allah.

O you who know! Don't be strong in other work and weak in your work.

O man of knowledge! What is for someone other than you, may not distract you from what is for you. O, knower! Respect the scholars, gather around them and listen to them, and do not quarrel with them.

O man of knowledge! Respect the scholars because of their knowledge (consider them great) and despise the ignorant because of their ignorance, but do not drive them away, but bring them closer and teach them knowledge.

O man of knowledge! Do not narrate a hadith in a meeting which you do not understand, and do not answer a man until you understand what he has asked you.

O you who know! Do not deceive Allah, and do not deceive people. Deceiving Allah is to turn away from his commands, and deceiving people is to follow their desires, and fear Allah in which Allah has commanded to fear. And fear people that they may not cast you in temptation.

O you who know! Indeed, just as the light of day is perfected only by the sun, so is wisdom perfected by obedience to Allah.

O man of knowledge! Just as cultivation is good with water and soil, so faith is good with knowledge and action.

O man of knowledge! The way every traveller gathers the path and finds the path when needed. In the same way, every doer in the Hereafter will need what he has done in this world.

O man of knowledge! When Allah invites you to his worship, know that Allah intends to glorify you with Him. So do not turn to anyone other than Him, lest you return to humiliation and disgrace.

O man of knowledge! If you move stones and iron, it is easy. Rather, you narrate a hadith from a person who does not understand your sayings, and the example of a person who narrates his hadith from a

fool is like someone calling a dead person and setting a table for the dead. (Sunan Darmi, No. 671)

The above narration itself is so clear that no further explanation is required. There is a lot of advice for improvement. But the important thing that is stated in it is to act upon the knowledge we have acquired. And the action according to the knowledge should be in our whole life.

Now even in the matter of education, one of the thoughts that are found in our society today is that the sons of the family are well educated but the daughters are taught very little or not. They are not given higher education. And the reason for this thinking is that boys have to work, earn money, run a house and so on. What to do with girls reading and writing so much? What job do they have to do? All they have to do is stay home and just cook and learn the housework. Hereby our nation is suffering a great loss. Because our elders say that “when a man gets an education, only a man gets it, but when knowledge is taught to a woman, this knowledge is passed on to entire generations”. Because a child's first school is his mother's lap.

If the mother is literate, she will also teach the child knowledge and will be able to train him well, but if she is not literate then, because most of the time men

go out of the house for work or business, etc. then the child does not get a good education and training. And the knowledge taught in childhood affects the thinking of this person throughout his life. Therefore, it is very important for women to be literate. And there is a great example of this in Islam.

Hazrat Ayesha Siddique, the mother of Muslims, is the greatest muhadditha and faqiha among women in Islam. As a woman, she set such an example of knowledge and jurisprudence that the great Companions of Prophet Sallallaho Alaihe Wasallam were her students in Hadiths. 2210 hadiths are narrated by her. Not only that but she has been counted among the group of some special companions who used to give fatwas. (Jami 'al-Hadith vol. 1 p. 549)

So, this is an example of education for women in Islam. And I think that's just one example of how to get rid of the stereotype that is still present in society about women's education.

After the importance of acquiring knowledge, we will now focus on some other things.

Problems in our family life

Disobedience of children has become very common. This is often the case with homes. Parents are not obeyed. And in this case, there are also such homes

where both father and mother go out to work. The father's job is to earn a living. Often, sometimes out of compulsion and sometimes out of passion, the women of the house also started a want to earn a living under the influence of Western culture. And the child at home doesn't even understand what parental love is. For this, a nurse, etc. is kept in the house who takes care of the child. On the other hand, if this is not the case, then the children are admitted to the day boarding school. Here, too, the child spends most of the day at school and falls asleep exhausted by the time he gets home in the evening. What is lacking in both cases are the mother's love and the father's affection. The child intensively needs this love. If you turn a glass of water upside down, water will come out of it. Because only water was poured into it. In the same way, if you put love in the heart of a child, then love will come out of him for you too. You should never try to make a small child realize how hard you work for him. Sometimes we are too quick to make the child realize this. First, treat your child accordingly. Play with him.

The Hadith says:

It is narrated from Ibn Abbas that the Holy Prophet (Peace and blessings of Allah be upon him) was carrying Imam Hussain

(May Allah be pleased with him) somewhere on his shoulder. A man said: O Son! How good is your ride The Prophet (peace and blessings of Allah be upon him) said: “How good the rider is.

(Sawa'iq al-Muharraqah, page 2, Huliya al-Awliya,Vvol. 2, page 2)

The fact is that the Holy Prophet (peace and blessings of Allah be upon him) placed Imam Hussain (may Allah be pleased with him) on his blessed shoulders is proof of his great love for children. So we should play with the children. Then, when they become a little wiser, try to create in their hearts the love of Allah and His Messenger, reeciting Naat to them. And the parents themselves should recite Naat in front of them. According to psychology, the effects of what children see and hear are stored in their brains. Therefore, it is also important that parents do not do anything that Islam dislikes. If there is a quarrel between the parents, do not do it in front of the child and do not let him realize that there is a quarrel. Take care of the child's basic needs. If Allah has blessed you, then spend on them according to the trend.

The Hadith says:

فکلکم راع وکلکم مسئول عن رعیته

Translation: All of you a ruler and all of you will be asked about your subordinates. (Sahih Al-Bukhari Kitab Al-Istiqraz, Bab Al-Abd Ra'i Hadith No. 2409)

That is, each person will be asked a question about his subordinates. If you have fallen short in favour of your subordinates, you will be caught. Right doesn't just mean you have to spend money on them. It is also your responsibility to train your children well. This is your children's right.

If there is more than one child, maintain justice between them. Give equal love to all, Spend equally. Whether the child is young or old.

The Hadith says:

حدثنا سليمان بن حرب، حدثنا حماد، عن حاجب بن المفضل بن المهلب، عن ابيه، قال: سمعت النعمان بن بشير، يقول: قال رسول الله صلى الله عليه وسلم:" اعدلوا بين اولادكم، اعدلوا بين ابنائكم."

Nu’man ibn Bashir (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Do justice to your children and be careful to give them equal rights”.

(Sahih al-Bukhari, hadith no. 3544).

Another place in the Hadith is:

حدثنا عبد الله بن يوسف، اخبرنا مالك، عن ابن شهاب، عن حميد بن عبد الرحمن، ومحمد بن النعمان بن بشير، انهما حدثاه، عن النعمان بن بشير، " ان اباه اتى به إلى رسول الله صلى الله عليه وسلم، فقال: إني نحلت ابني هذا غلاما، فقال: اكل ولدك نحلت مثله، قال: لا، قال: فارجعه"

Nu'man ibn Bashir (may Allah be pleased with him) said: His father brought him to the service of the Messenger of Allah (May peace be upon him) and said: I have given my son a slave as a gift. The Prophet (peace and blessings of Allah be upon him) asked, 'Have you given the similar slave to your other sons?' He said no, then the Messenger of Allah (May peace be upon him) said, and then take it back from him too.

(Sahih Al-Bukhari, Hadith No. 2586)

This hadith teaches us to do justice between children. Also, take care of your child's company and protect him from bad friends. If all these things happen and the home environment is connected with religion, then the child's mood will automatically become pious

and happy. When the child's love for his parents becomes strong, Insha'Allah, the child will never disobey. On the other hand, there is an evil in society that children do not value their parents. Remember that Islam also commands children to treat their parents well. Rather, the right of the parents is such that the child can never fulfil the rights of his in his entire life.

The Hadith says:

حدثنا الحسن بن صباح، حدثنا محمد بن سابق، حدثنا مالك بن مغول، قال: سمعت الوليد بن العيزار ذكر، عن ابي عمرو الشيباني، قال: قال عبد الله بن مسعود رضي الله عنه، سالت رسول الله صلى الله عليه وسلم، قلت: يا رسول الله، اي العمل افضل؟ قال: "الصلاة على ميقاتها، قلت: ثم اي، قال: ثم بر الوالدين، قلت: ثم اي، قال: الجهاد في سبيل الله، فسكت عن رسول الله صلى الله عليه وسلم، ولو استزدته لزادني."

Translation: Hasan bin Sabbah narrated from us, he said, Muhammad ibn Sabiq narrated from us, Malik ibn Mughal narrated from us, he said, I heard from Walid ibn Izaar narrated from Abu Amr

Shaybani Abdullah ibn Mas'ud (may Allah be pleased with him) said to him: I asked the Messenger of Allah (may peace be upon him) which is the best deed in the affairs of religion? The Prophet (peace and blessings of Allah be upon him) said, “Pray on time.” I asked, “After that? The Prophet (peace and blessings of Allah be upon him) said, "Treat your parents well." I asked, "And after that?" The Prophet (peace and blessings of Allah be upon him) said, “Jihad in the way of Allah.” Then I did not ask him any more questions, otherwise, he would have answered them in the same way.

(Sahih Al-Bukhari Kitab Al-Jihad Wal-Seer Chapter Fazl Al-Jihad Hadith No. 2782)

That is, in Islam, after the observance of prayer, the best thing to do is to do good to one's parents. And disobedience to parents is one of the greatest sins.

The Hadith says:

حدثني محمد بن الوليد، حدثنا محمد بن جعفر، حدثنا شعبة، قال: حدثني عبيد الله بن ابي بكر، قال: سمعت انس

بن مالك رضي الله عنه، قال: ذكر رسول الله صلى الله عليه وسلم الكبائر او سئل عن الكبائر فقال: "الشرك بالله وقتل النفس وعقوق الوالدين

Translation: Anas ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) mentioned Kabayr (a major sin) or (he said) that the Holy Prophet (peace and blessings of Allah be upon him) was asked about Kabayr. The Prophet (peace and blessings of Allah be upon him) said: To associate partners with Allah, to kill someone (unjustly), to disobey parents. (Sahih Al-Bukhari Kitab Al-Adab Bab Aqoq Al-Walidin Hadith No. 5977)

If a person has parents, a wife, or children, then the first right is of parents over him. I am writing the meaning of a hadith here because the hadith is long enough to mention many other things, so we state our position in it:

3 People were sitting in a cave when suddenly a big rock fell from above and the mouth of the cave was closed. The rock was so big that the three of them could not move it together. Now the three of them started

praying to Allah and presented their good deeds to Allah for the means. One of them said: O Allah! My parents were very old. I used to go out and graze my cattle. Then when I came back in the evening, I would take out their milk and serve it to my parents first in the pot. When my parents were drunk, I would feed the children and my wife. Coincidentally, one night I returned home late and my parents were asleep."Then I didn't want to wake them up, the children were crying at my feet, hungry," he said. I took a cup of milk and stood in front of my parents until morning. O, Allah! If I did this to you only to gain your pleasure, then remove this rock for us and make it so that we can see the sky, "said the Holy Prophet. So the stone moved a little.

(Sahih Al-Bukhari, Hadith No. 2215)

Just think that how much Allah loved this person's goodness towards his parents that Allah accepted the means of this action. There is a lot of emphasis in the hadith on the service of parents.

حدثنا شيبان بن فروخ ، حدثنا ابو عوانة ، عن سهيل ، عن ابيه ، عن ابي هريرة ، عن النبي صلى الله عليه وسلم، قال: رغم انف، ثم رغم انف، ثم رغم انف، قيل: من يا

رسول الله؟، قال: " من ادرك ابويه عند الكبر احدهما او
كليهما فلم يدخل الجنة

Translation: It is narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: "May his nose be dusty, then may his nose be dusty, then may his nose be dusty." It was said, "Whose, O' Messenger of Allah?" The Prophet (peace and blessings of Allah be upon him) said: "Whoever finds his parents old, both of them or one of them, and not go to Paradise." That is, by serving them. (Sahih Muslim, Hadith No. 6510)

It is often seen that people do not serve their old parents and some even start ignoring their parents after getting married before they get old. Read this hadith again and again. According to another narration, Jibriel (peace be upon him) prayed like this.

مَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يَبَرَّهُمَا فَمَاتَ فَدَخَلَ النَّارَ
فَأَبْعَدَهُ اللّٰه

Translation: Whoever finds either parents or one of them and does not treat them well

> and dies, and then he is in the fire. May Allah take him away from His Mercy
> On hearing this supplication of Jibreel (peace be upon him) the Beloved Prophet of Allah said: Amen. (Sahih Ibn Hibban Hadith No. 908)

Guess that the one who prays is the leader of the angels and the one who says Amen is the leader of the prophets and apostles, how can that prayer not be accepted. We must never deserve this promise and serve our parents and value them.

Third Problem In The Homes Is Marital Quarrels

There are many reasons for these quarrels. Sometimes it happens that a man who gets married brings a wife to his house with just three words. And he seems to think that from now on it will do the same thing that has been happening in our house. But when the man doesn't get to see those things immediately or the woman doesn't immediately adjust to the new home, the men start to get angry. Then the woman also gets angry at such things every day and feels inferior and her good mood disappears. Now either she starts living a quiet life or she becomes a respondent to her

husband. Just think, A girl who is 18-19 years of her life or sometimes, even more, she spent in another house, She lived in another house, the way she lived, the time she woke up, the taste of her cooking, everything was different from you. You can't change that in 18 days, can you? Give her a little time, don't get angry, even if she makes mistakes, and correct her with love. When she gradually adapts to your environment, then Insha'Allah her life will go according to you.

The Hadith says:

حدثنا محمد بن يحيى، حدثنا محمد بن يوسف، حدثنا سفيان، عن هشام بن عروة، عن ابيه، عن عائشة، قالت: قال رسول الله صلى الله عليه وسلم: " خيركم خير لاهله

Aisha (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: The best of you is the one who is best to his family. (Sunan al-Tirmidhi, Hadith No. 3895)

Let us see in the Hadith what we should take care of when choosing a wife:

حدثنا مسدد، حدثنا يحيى، عن عبيد الله، قال: حدثني سعيد بن ابي سعيد، عن ابيه، عن ابي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال:" تنكح المراة لاربع: لمالها، ولحسبها، وجمالها، ولدينها، فاظفر بذات الدين تربت يداك"

Translation: Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said: Marriage to a woman is based on four things: •Because of her wealth, •Because of her family honor, •And because of her beauty, •And because of her religion, and you succeed by marrying a pious woman, if you do not do so, your hands will be covered with dust (i.e., in the end, you will be ashamed).
(Sahih Al-Bukhari Kitab Al-Nikah Bab Al-Aqfa Hadith No. 5090)

And a wife wants her husband's attention. Take care of your wife's hobbies.

The Hadith says:

حدثنا إسحاق بن إبراهيم الحنظلي، عن عيسى، عن الاوزاعي، عن الزهري، عن عروة، عن عائشة رضي الله عنها، قالت:" رايت النبي صلى الله عليه وسلم يسترني بردائه وانا انظر إلى الحبشة يلعبون في المسجد حتى اكون انا التي اسام، فاقدروا قدر الجارية الحديثة السن الحريصة على اللهو"

Translation: Hazrat Aisha (may Allah be pleased with her) narrated that I saw the Holy Prophet (peace and blessings of Allah be upon him) covering me with his veil. I was watching the people of Habsha who were playing (war) in the mosque, I got tired at last. Now you understand how long a young girl who loves to watch sports has been watching.
(Sahih Al-Bukhari Kitab Al-Nikah Chapter Nazar Hadith No. 5236)

At that time, Hazrat Ayesha Siddiqah (May Allah be pleased with her) was young. She liked to watch sports, so the Holy Prophet (May the peace and blessings of Allah be upon him) allowed her to stand behind her back and watch the game as much as her

heart desired. In the same way, we should take care of our wives ' likes and dislikes. We can play with her as we wish.

The Hadith says:

حدثنا ابو صالح الانطاكي محبوب بن موسى، اخبرنا ابو إسحاق يعني الفزاري، عن هشام بن عروة، عن ابيه، وعنابي سلمة، عن عائشة رضي الله عنها: انها كانت مع النبي صلى الله عليه وسلم في سفر قالت: فسابقته فسبقته على رجلي فلما حملت اللحم سابقته فسبقني، فقال: هذه بتلك السبقة.

Translation: It is narrated on the authority of Aisha (may Allah be pleased with her) that she was on a journey with the Holy Prophet (peace and blessings of Allah be upon him). She says, "I competed with the Prophet (peace and blessings of Allah be upon him) and I won." Then when my body became heavy, I confronted him (again) and he won. The Prophet (peace and blessings of Allah be upon him) said: This victory is in return for that victory. (Sunan

Abi Dawood Kitab al-Jihad Bab Fi al-Sabaq Hadith No. 2578)

After all this, I would like to mention one more hadith regarding the wife.

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ ، حَدَّثَنَا مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّمَا الْمَرْأَةُ كَالضِّلَعِ ، إِنْ تُقِمْهَا ، تَكْسِرْهَا ، وَإِنْ تَسْتَمْتِعْ بِها ، تَسْتَمْتِعْ وَفِيهَا عِوَجٌ

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: A woman is like a rib (crooked). If you try to straighten her, you will break her, if you enjoy it, you will benefit.
(Sunan Darmi Kitab al-Nikah Bab Madaraat al-Rijal Hadith No. 2259)

Now consider how this is a subtle article which the Holy Prophet (peace and blessings of Allah be upon him) has stated in these words: "A woman is born with a crooked rib". Obviously, being born in this place does not mean the way a child is begotten. Thus, a woman is born with a crooked rib, but according to the

Arabic proverb, it means that there is crookedness in the nature of a woman which cannot be separated from her. Thus, in the Holy Qur'an, the Almighty says:

خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ

i.e., man was created from haste, which does not mean that man was born from hasty material, but it means that there is a substance of haste in human nature. Similarly, being born with a crooked rib means that there are certain deformities in a woman's nature that are the part of her nature and are inseparable from her. Therefore, a woman has to benefit by this nature of hers.

The wife should also know that just as she cannot adapt her husband in a few days, so the husband cannot fully understand his wife's likes and dislikes in a few days. Express your desire to your husband, but if the husband is not rich enough, do not be so stubborn that he cannot fulfil it. This will make the husband tense and may lead to further quarrels. Allah has made you the protector of your husband's house and property. Protect him honestly.

The Hadith says:

حدثنا علي بن عبد الله، حدثنا سفيان، حدثنا ابن طاوس،

عن ابيه، وابو الزناد، عن الاعرج عن ابي هريرة، ان رسول

الله صلى الله عليه وسلم، قال:" خير نساء ركبن الإبل نساء قريش، وقال الآخر: صالح نساء قريش احناه على ولد في صغره وارعاه على زوج في ذات يده."

Translation: Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) said that the best women among the women riding on camels (i.e Arab women) are Quraysh women. Another narrator (Ibn Taoos) stated that the righteous, virtuous women of the Quraysh (instead of just the word Quraysh women) are the most kind to the child in childhood and the most protective of their husband's property. (Sahih Al-Bukhari, Hadith No. 5365)

The example of the best wife is given that she is kind to the children and more protective of the husband's property. When the husband comes home after working all day, take care of him and serve him. One thing that stays in the minds of wives is that if the husband works, we also work at home. There is no denying that you work, but there is a big difference between indoor work and outdoor work. There are more labouring men than working in an office. Some

breaks rock in the scorching heat of the sun, some pulls a rickshaw, and some puts a heavyweight on his head and climbs several floors. In the eyes of justice, even such heavy work is not done at home. And he has to do this work continuously for 7-8 hours. In the meantime, he is not allowed to sit down and take rest when he is tired. On the other hand, if you get tired at home, you are allowed to sit and lie down. That is why Allah has made your husband your ruler. Obey him; this is what Allah has made obligatory. Try to fulfil each of his fair wish. If your husband says something against your will, ignore it for the sake of Allah or lovingly tell him. Don't be ungrateful.

The Hadith says:

حدثنا عبد الله بن مسلمة، عن مالك، عن زيد بن اسلم، عن عطاء بن يسار، عن ابن عباس، قال: قال النبي صلى الله عليه وسلم: " اريت النار فإذا اكثر اهلها النساء يكفرن، قيل: ايكفرن بالله، قال: يكفرن العشير، ويكفرن الإحسان لو احسنت إلى إحداهن الدهر، ثم رات منك شيئا، قالت: ما رايت منك خيرا قط."

Translation: Abdullah Ibn Abbas (may Allah be pleased with him) narrates that the

Prophet (peace and blessings of Allah be upon him) said: When I was shown Hell, there were more women in it who do kufr. It was said: O Messenger of Allah! Do they disbelieve in Allah? The Prophet (peace and blessings of Allah be upon him) said: They are ungrateful to their husband. And are ungrateful for kindness. If you continue to be kind to any of them for the rest of your life. Then if there is any offense on your part in their opinion, they will immediately say "I have never seen any goodness in you."
(Sahih Al-Bukhari Kitab Al-Iman Chapter Kufran Al-Ashir Hadith No. 29)

In this hadith, the ungratefulness of the husband is called kufr. This is not the disbelief that can make a person a disbeliever, but it is a great sin. Islam has given a great status to husbands.

The Hadith says:

حدثنا ابو بكر بن ابي شيبة ، حدثنا عفان ، حدثنا حماد بن سلمة ، عن علي بن زيد بن جدعان ، عن سعيد بن المسيب ، عن عائشة ، ان رسول الله صلى الله عليه وسلم قال:" لو

امرت احدا ان يسجد لاحد، لامرت المراة ان تسجد لزوجها

Aisha (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: If I would have ordered someone to prostrate, I would have ordered the woman to prostrate before her husband. (Sunan Ibn Majah, Hadith No. 1852)

What could be a greater example for the status of the husband than if prostration was permissible, the wife would be ordered to prostrate before the husband. The consent of the man is a great thing for the woman because the woman is made for the man and the housework that the women do from with the intention of pleasing her husband, so all the work she is doing from morning to evening is being written as worship in the court of Allah. Whether it is cooking or upbringing children or kind words with the husband. The reward is written on all of them. If the husband is at home, do not observe nafil fast without his permission

The Hadith says:

حدثنا الحسن بن علي، حدثنا عبد الرزاق، حدثنا معمر، عن همام بن منبه، انه سمع ابا هريرة يقول: قال رسول الله صلى الله عليه وسلم: "لا تصوم المراة وبعلها شاهد إلا بإذنه غير رمضان، ولا تأذن في بيته وهو شاهد إلا بإذنه."

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “No woman should fast in the presence of her husband without his permission, except in Ramadan.” And don't let anyone come into his house without his permission."
(Sunan Abi Dawood, Hadith No. 2458)

In the presence of your husband, you are forbidden to observe nafil fasts without his permission, but you are not deprived of the reward. Because if you serve your husband, the reward for that will be much more than this fast.

In another Hadith, there is great good news for the wife:

حدثنا واصل بن عبد الاعلى، حدثنا محمد بن فضيل، عن عبد الله بن عبد الرحمن ابي نصر، عن مساور الحميري،

عن امه، عن ام سلمة، قالت: قال رسول الله صلى الله عليه وسلم: "ايما امراة ماتت وزوجها عنها راض، دخلت الجنة."

Translation: Umm Al-Mu'minin Umm Salma (May Allah be pleased with her) said that the Prophet (peace and blessings of Allah be upon him) said: “Whoever dies and her husband is pleased with her, she will enter Paradise”.

(Sunan al-Tirmidhi, Hadith No. 1161)

Now just think that all your life you just have to try to get your husband to agree with you that will be enough to get you to heaven. Yes, but never abandon the acts of worship that Allah has imposed on you.

Husband's obedience is greater than a wife's service or obedience to her parents, and the blessings of it are far greater.

The Hadith says:

حدثنا زافر ، عن ثابت بن البناني ، عن انس بن مالك ، عن النبي صلى الله عليه وسلم ، أن رجلا خرج ، وأمر امرأته أن لا تخرج من بيتها ، وكان أبوها في أسفل الدار ، وكانت في أعلاها ، فمرض أبوها ، فأرسلت إلى النبي صلى الله عليه وسلم ، فذكرت له ذلك فقال : " أطيعي زوجك " فمات أبوها ،

فأرسلت إلى النبي صلى الله عليه وسلم ، فقال : " أطيعي زوجك " ، فأرسل إليها النبي صلى الله عليه وسلم : " إن الله غفر لأبيها بطاعتها لزوجها

Translation: It is narrated from Hazrat Anas bin Malik that the Holy Prophet said: A man went out and ordered his wife not to leave the house. His father lived in the lower part of the house and she lived upstairs. When her father fell ill, she sent someone in the service of the Holy Prophet (peace and blessings of Allah be upon him) to find out what to do. The Holy Prophet (peace and blessings of Allah be upon him) said, "Obey your husband." When her father died, she sent someone to the service of the Holy Prophet (peace and blessings of Allah be upon him) and informed him. The Holy Prophet (peace and blessings of Allah be upon him) said, "Obey your husband." Then the Prophet (peace and blessings of Allah be upon him) sent someone to her and told her that Allah has forgiven her father for obeying her husband.

(Mu'jam Al-Awsat Volume 3 Page 332 Hadith No. 7648)

When the daughter obeyed her husband, Allah has forgiven her father with its blessings. Is there anything more pleasing to a daughter than a father's Forgiveness? If we assume for a while that she would have disobeyed her husband and joined the service of her father, but because the time of her father's death had come and then if Allah would not forgive her father, and he would have been stuck in the reckoning, and the daughter would have been told that Your father has been barred from going to heaven, Allah is not forgiving him. So, would the daughter be happy then? Surely not. Of course, it is a matter of happiness that if the daughter could not attend the service in the world, but because of this, her father was forgiven.

In those days, there were no telephones or mobiles like today. The woman's husband had gone out. And then it was not possible to get permission from her husband, and if she left without permission, she would disobey her husband. But today it is easy to get permission from your husband on his mobile phone no matter how far away he is.

If it is said in one sentence, then the husband is the wife's paradise and the husband is her hell. This is

very clear from the text of the Hadiths. If all these things are taken care of, then In sha Allah the affairs of these houses will be better and there will be no trouble.

Now after discussing the problems of home, we talk about the problems outside

Things that have caused evil in society. One of them is lust. It is becoming more common every day and the result is that often one or the other girl falls prey of someone's lust.

First of all, I would like to warn the girls who go out of the house unnecessarily. Allah has made hijab necessary on Islamic women. If you need to go out of the house, then wear a hijab. And hijab doesn't just mean you put a small piece of cloth on your face. Instead, try to hide your identity.

But nowadays, women also like to wear niqab and hijab in an attractive way. Who is this attraction for? If not for boys, then who else?

People you don't know in the market, whom you are commanded to veil, what does it mean to be attractive to them? And some wear so thin clothes that the body is visible despite the clothes.

The Hadith says:

وَحَدَّثَنِي عَنْ مَالِكٍ ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ ، عَنْ أُمِّهِ ، أَنَّهَا قَالَتْ : دَخَلَتْ حَفْصَةُ بِنْتُ عَبْدِ الرَّحْمَنِ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَعَلَى حَفْصَةَ خِمَارٌ رَقِيقٌ ، فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا خِمَارًا كَثِيفًا

Translation: It is narrated from Marjana that Hafsa bint Abdul Rahman bin Abi Bakr came to Hazrat Ayesha Siddiqah (May Allah be pleased with her) wearing a thin headband, then Hazrat Ayesha tore it and covered her with a thick cloth.
(Muatta Imam Malik Kitab al-Libas Bab Ma Ikra Hadith No. 1656)

The next Hadith is:

وَحَدَّثَنِي عَنْ مَالِكٍ ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّهُ قَالَ : نِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ ، مَائِلَاتٌ مُمِيلَاتٌ لَا يَدْخُلْنَ الْجَنَّةَ ، وَلَا يَجِدْنَ رِيحَهَا ، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ سَنَةٍ

Translation: Hazrat Abu Hurayrah (may Allah be pleased with him) said: Women who are clothed but naked, they themselves have strayed from the right path and even

> divert their husbands, they will not go to Paradise, nor will they smell the fragrance of Paradise. However, the fragrance of heaven comes from a distance of five hundred years.
> (Muatta Imam Malik Kitab al-Bas Bab Ma Ikra Hadith No. 1657)

Allahu Akbar! Going to heaven is a distant thing. Such women will be so far away from heaven that they will not even be able to get the fragrance of heaven, while the fragrance of heaven comes from as far away as the path of five hundred years.

Therefore, do not leave the house unnecessarily and if you do, go out through a veil and the niqab or hijab should be such that the structure of your body is not visible. Nowadays, there is a temptation of feminism, where some Muslim women, influenced by Westerners, are seen saying in the name of the veil, "The real veil is of the heart, what difference does it make to the eyes if the heart is pure?"

I want to ask these Muslim women, is there any girl with a pure heart more than Hazrat Fatima Zahra? Yet her veil is unparalleled.

Please save yourself from hell. Your role model exists in Islam. You don't need to be influenced by

Western civilization. Can you go to heaven following the path of the infidels and atheists of the Western civilisation? If women continue to be veiled even today, they will be able to protect themselves and even men from temptation.

After that, men should also keep in mind that when they deliberately look down on a woman, it is also adultery.

The Hadith says:

حدثنا إسحاق بن منصور ، اخبرنا ابو هشام المخزومي ، حدثنا وهيب ، حدثنا سهيل بن ابي صالح ، عن ابيه ، عنابي هريرة ، عن النبي صلى الله عليه وسلم ، قال: "كتب على ابن آدم نصيبه من الزنا، مدرك ذلك لا محالة، فالعينان زناهما النظر، والاذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطا، والقلب يهوى ويتمنى ويصدق ذلك الفرج ويكذبه."

Translation: It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Adultery is a part of man's destiny that he will do anyhow. So the fornication of the

eyes is to see and the fornication of the ears is to hear, the fornication of the tongue is to speak and the fornication of the hands is to hold and touch and the fornication of the feet is to go (towards the prostitute) and the fornication of the heart is desire and wish. And the private parts make these things true or false.
(Sahih Muslim Kitab al-Qadr Bab Qadr Ali Ibn Adam Hadith No. 6754)

If we do the Reckoning, we will find that all of these adulteries are committed by many people. But today, people are not limited to that. Remember that adultery is a debt that one of your family members will pay off.

The Hadith says:

حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِئٍ ، ثَنَا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ ، ثَنَا يَحْيَى بْنُ حَكِيمٍ ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّرَّافُ ، قَالَا : ثَنَا سُوَيْدٌ أَبُو حَاتِمٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي رَافِعٍ ، عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عِفُّوا عَنْ نِسَاءِ النَّاسِ تَعِفَّ نِسَاؤُكُمْ

Translation: It is narrated from Hazrat Abu Hurayrah that the Prophet (peace and

blessings of Allah be upon him) said: Purify yourself from the women of others, your women will also be chaste.
(Mustadrak Ala Sahihain, Hadith No. 7367)

That is if a man has committed adultery, one of his daughters, sister, or wife will pay off the debt. So keep yourself away from this worse sin. Allah has made a relationship of pure and lawful marriage, and then there is no need for sin.

After that, today we have another deficiency in us, that is, a lack of endurance. We have no patience left. Often people in a row get into a fight just because each of them wants to get ahead of the other and doesn't want to wait too long. Or if someone says us a little bit, we immediately stand up to fight it.

Remember that to move forward in life, you have to learn to ignore the little things. The time you spend arguing with others, spend this time to go forward your way, and Insha'Allah, you will soon reach your destination. It may be that you are not at fault in any dispute but you can forgive the next person. Most fights only get longer because everyone thinks that if I quit I will be considered weak. But remember that this is not Islamic teaching at all.

Rather, it is stated in the Hadith:

حدثنا عبد الله بن يوسف، اخبرنا مالك، عن ابن شهاب، عن سعيد بن المسيب، عن ابي هريرة رضي الله عنه، ان رسول الله صلى الله عليه وسلم قال:" ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب"

Translation: Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: “The wrestler is not the one who prevails in wrestling, The real wrestler is the one who controls himself in a state of anger and does not get out of control. ”
(Sahih Al-Bukhari Kitab Al-Adab Bab Al-Hazr Hadith No. 6114)

To whom Beloved of Allah, the Master of both worlds (peace and blessings of Allah be upon him), is giving the title of bravery? He who forgives is the one who is brave.

Now do you think you have to be brave in the eyes of the world or you would like to be brave in the eyes of the Holy Prophet? (Peace and blessings of Allah be upon him) The decision is yours. But

remember that Allah loves only those who are loved by His Beloved. On the contrary, in the hadith, there are good tidings of Paradise for the person who leaves the quarrel while he is on the right path.

Imam Abu Dawud narrates:

حدثنا محمد بن عثمان الدمشقي ابو الجماهر، قال: حدثنا ابو كعب ايوب بن محمد السعدي، حدثني سليمان بن حبيب المحاربي، عن ابي امامة، قال: قال رسول الله صلى الله عليه وسلم: انا زعيم ببيت في ربض الجنة لمن ترك المراء، وإن كان محقا، وببيت في وسط الجنة لمن ترك الكذب، وإن كان مازحا، وببيت في اعلى الجنة لمن حسن خلقه"

Translation: Abu Umama (may Allah be pleased with him) says that the Prophet (peace and blessings of Allah be upon him) said: “I am the guarantor of a house in Paradise for the person who gives up fighting, even if he is right. And a house in the midst of Paradise for him who stops lying, even though he is only joking. And a house in the height of Paradise for the person who has good morals.

(Sunan Abi Dawud Kitab al-Adab Baab fi Hasan al-Khalq Hadith No. 4800)

What is more desirable for a Muslim than going to Paradise and here the Holy Prophet (Peace and blessings of Allah be upon him) is giving glad tidings. Then in this hadith, there is good news for the person who stops lying and never lies even in jest. Today, some people do not consider jokes to be lies. This is completely wrong. Lying is permissible in Islam only three times.

Imam Tirmidhi narrates the hadith:

حدثنا محمد بن بشار، حدثنا ابو احمد الزبيري، حدثنا سفيان. ح قال: وحدثنا محمود بن غيلان، حدثنا بشر بن السري،وابو احمد، قالا: حدثنا سفيان، عن عبد الله بن عثمان بن خثيم، عن شهر بن حوشب، عن اسماء بنت يزيد، قالت: قال رسول الله صلى الله عليه وسلم " لا يحل الكذب إلا في ثلاث: يحدث الرجل امراته ليرضيها، والكذب في الحرب، والكذب ليصلح بين الناس"

Translation: Asmaa bint Yazid (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Lying is permissible and

lawful in only three places: •One is that a man should talk to his wife to please her, •The second is to lie in war, •And the third is to lie to make peace between people. (Sunan al-Tirmidhi, Kitab al-Bar wal-Salat, Bab Ma Jaa Fi Islah Hadith No. 1939)

It is not permissible to lie anywhere other than these three conditions, not even in jest. Therefore, refrain from lying and deserve glad tiding of this hadith. Then the last part of the previous hadith is for good morals. That is, in heaven, the person will have a high house for who is having good morals. This is a very important thing that we need to do today. But morality is declining in our society. Not only in commons, but it is also lacking in knowledgeable people. Sometimes, if a person asks a question, instead of answering it satisfactorily, they leave with a mockery of his knowledge. Hadiths have been narrated above regarding pride in knowledge. May Allah protect us all from this. And what more are the evils of society; let's see in the light of Hadith.

Suspicion And Jealousy

حدثنا بشر بن محمد، اخبرنا عبد الله، اخبرنا معمر، عن همام بن منبه، عن ابي هريرة، عن النبي صلى الله عليه وسلم قال: "إياكم والظن فإن الظن اكذب الحديث، ولا تحسسوا ولا تجسسوا ولا تحاسدوا ولا تدابروا ولا تباغضوا وكونوا عباد الله إخوانا"

Translation: Abu Hurayrah (may Allah be pleased with him) narrated that the Holy Prophet (peace and blessings of Allah be upon him) said: “Beware of suspicion because the suspicions are often false. Do not do evil behind; do not harbor hatred, but all the servants of Allah are brothers.

(Sahih Al-Bukhari Kitab Al-Adab Bab Ma Inhi Hadith No. 6064)

This Hadith fits in today's environment perfectly. All the flaws mentioned in it are found in most of the people today. We look at someone's progress and without knowing the matter of his business etc., we start suspecting that he must be doing something wrong. But why? When we do not know all his affairs,

means of livelihood, etc., who gave us the right to declare his earnings as illegitimate? That is why scepticism is often described in the hadith as false. Then it is common today for people to look for faults, to hurt each other, to hate, and to be jealous. Mostly the reason of quarrels and arguments of people is mistrust. Many of our quarrels can end if we put an end to mistrust. Therefore, it is commanded in the hadith to avoid it with emphasis. And the believer should not be jealous at all. If a person has been blessed with more wealth or blessings by Allah than you, then if you consider him as your brother and rejoice in his happiness, there will be no need for jealousy. And even if you are jealous, it will not harm the person, but you will be guilty in the sight of Allah. Jealousy is a great sin.

The Hadith says:

حدثنا عثمان بن صالح البغدادي، حدثنا ابو عامر يعني عبد الملك بن عمرو، حدثنا سليمان بن بلال، عن إبراهيم بن ابي اسيد، عن جده، عن ابي هريرة، ان النبي صلى الله عليه وسلم، قال:" إياكم والحسد فإن الحسد يأكل الحسنات كما تأكل النار الحطب، او قال: العشب."

Translation: Abu Hurayrah (may Allah be pleased with him) said that the Holy Prophet (peace and blessings of Allah be upon him) said: “Beware of jealousy because jealousy consumes good deeds as fire consumes fuel or says it eats grass.
(Sunan Abi Dawood Kitab al-Akhlaq Bab Fi Al-Hasad Hadith No. 4903)

Why do you want to ruin your good deeds because of someone's jealousy? On the contrary, medical science believes that jealousy leads to mental illness. That is, it will also harm your health. That is, jealousy is your detriment from all sides.

Now let's see what the reward is for not being jealous.

The Hadith says:

حدثنا ابو اليمان، اخبرنا شعيب، حدثنا ابو الزناد، عن الاعرج، عن ابي هريرة رضي الله عنه، ان رسول الله صلى الله عليه وسلم، قال:" اول زمرة تدخل الجنة على صورة القمر ليلة البدر والذين على إثرهم كاشد كوكب إضاءة قلوبهم على قلب رجل واحد، لا اختلاف بينهم، ولا تباغض لكل امرئ منهم زوجتان كل واحدة منهما يرى مخ ساقها من

وراء لحمها من الحسن يسبحون الله بكرة وعشيا لا يسقمون، ولا يمتخطون، ولا يبصقون آنيتهم الذهب والفضة وامشاطهم الذهب، ووقود مجامرهم الالوة، قال ابو اليمان: يعني العود ورشحهم المسك، وقال مجاهد: الإبكار اول الفجر والعشي ميل الشمس إلى ان تراه تغرب

Translation: Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (May peace be upon him) said: The faces of the first group to enter Paradise will be as bright as the moon of the fourteenth. The group that enters after that will have their faces as bright as the brightest stars. Their hearts will be one and there will be no differences between them and there will be no envy or jealousy of each other. Each man will have two wives; their beauty will be such that the pulp of their legs will be visible from the top of the flesh. They will glorify Allah morning and evening, they will not have any disease, they will not have any odor in their nose and they will not spit. Their vessels shall be of gold and silver, and their combs will be

of gold. And the fule of their angithi will be of **(الوة).** Stated Abul Yaman that the meaning of **(الوة)** is Agarwood. “And the sweat of them will be alike Musk” said Mujahid: Beginning of Fajr is meant by **(ابكار)** and the setting of Sun this much that it could be seen setting down is meant by **(العشي)**

(Sahih Al-Bukhari, Hadith No. 3246)

Subhan'Allah! Who is a believer who does not want these blessings? Because everyone wants to go to heaven and the beauty of maidens described in the hadiths, then men will not want to be deprived at all. In this regard, The writer had heard the sayings of Hazrat Syed Najib Haider Mian Noori Barkaati, the Sajjada Nasheen of Khanqahe Barkatiya Marehra Sharif, "Do not try to shorten the line of others, increase your line". There is advice. If we try to push ourselves forward instead of pulling others back, Insha’Allah we will succeed.

Positive Envy

In Islam, it is permissible to be jealous only. And jealousy is in good deeds. For example, if a person offers five daily prayers, then you intend that we will do more than that, we will also perform Tahajjud. If there is any knowledge ahead of you in religion, then you should try to go beyond it. If someone gives twenty rupees in charity in a day, then you intend to give thirty rupees. And yes, now if a person is richer and gives as much as you can’t do in a day, don't despair of this. Do as much as you can, Insha’Allah, your reward will not decrease.

The Hadith says:

حدثنا احمد بن حنبل، حدثنا حجاج، قال: قال ابن جريج: حدثني عثمان بن ابي سليمان، عن علي الازدي، عن عبيد بن عمير، عن عبد الله بن حبشي الخثعمي، ان النبي صلى الله عليه وسلم سئل: اي الاعمال افضل؟ قال:" طول القيام" قيل: فاي الصدقة افضل؟ قال:" جهد المقل"

Translation: It is narrated on the authority of Abdullah bin Habashi Khas’ami that the Holy Prophet (peace and blessings of Allah

be upon him) was asked: Which deed is better? The Prophet (peace and blessings of Allah be upon him) said: Standing for a long time in prayer. Then he was asked: Which is the best charity? The Prophet (peace and blessings of Allah be upon him) said: “The one who has less wealth gives charity out of the hard-earned money.”
(Sunan Abi Dawood Kitab Tafree 'Chapter 12 Hadith No. 1449)

So it will not diminish your reward as easily as you can.

Backbiting (Gheebat)

Another major evil in society is backbiting. Gheebat is to say something behind a person's back that he may dislike hearing it. Almost everyone is indulged in it but women are more involved. And most of the people don't even think of backbiting as backbiting. When they are told that what you are saying about the person is backbiting. So, they say, "We are telling the truth, not backbiting." So, know that, this is backbiting that you are pointing out its shortcomings behind it. If you point out a defect that is

not present in it, then it is a greater sin than backbiting. This is called slander.

Let us see in the Hadith:

حدثنا يحيي بن ايوب ، وقتيبة ، وابن حجر ، قالوا: حدثنا إسماعيل ، عن العلاء ، عن ابيه ، عن ابي هريرة ، ان رسول الله صلى الله عليه وسلم ، قال: "اتدرون ما الغيبة؟ قالوا: الله ورسوله اعلم ، قال: ذكرك اخاك بما يكره، قيل: افرايت إن كان في اخي ما اقول؟ قال: "إن كان فيه ما تقول فقد اغتبته، وإن لم يكن فيه فقد بهته

Translation: It is narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: "Do you know what backbiting is?" The people said: "Allah and His Messenger know best. The Prophet (peace and blessings of Allah be upon him) said: "Backbiting is that you mention your brother in such a way that (if he is in front) he disliked." The people said: "O Messenger of Allah! What if our brother has that defect? The Prophet (peace and

blessings of Allah be upon him) said: "This is backbiting, otherwise it is slander."
(Sahih Muslim Kitab al-Bar wal-Salat Bab Tahrim al-Ghaybah Hadith No. 6593)

The meaning of a hadith is that the greatest torment in the grave will be due to backbiting and not avoiding urine splatter.

(Sahih Al-Bukhari, Hadith No. 1378)

The second Hadith says:

حَدَّثَنا عَبْدُ اللَّهِ ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ ، حَدَّثَنَا أَسْبَاطٌ ، عَنْ أَبِي رَجَاءٍ الْخُرَاسَانِيِّ ، عَنْ عَبَّادِ بْنِ كَثِيرٍ ، عَنِ الْجُرَيْرِيِّ ، عَنْ أَبِي نَضْرَةَ ، عَنْ جَابِرٍ ، وَأَبِي سَعِيدٍ ، رَضِيَ اللَّهُ عَنْهُمَا ، قَالَا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِيَّاكُمْ وَالْغِيبَةَ ؛ فَإِنَّ الْغِيبَةَ أَشَدُّ مِنَ الزِّنَا ، إِنَّ الرَّجُلَ يَزْنِي فَيَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ ، وَإِنَّ صَاحِبَ الْغِيبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَ لَهُ صَاحِبُهُ

Translation: The Holy Prophet (peace and blessings of Allah be upon him) said: Protect yourself from backbiting. Surely backbiting is more severe than adultery. Undoubtedly, a person commits adultery and then repents sincerely, then Allah forgives him and Allah does not forgive the

backbiter until the person who has backbite forgives him.
(Zamm al-Gheebah wa al-Niyamih Ibn Abi Dunya Hadith No. 25)

A verse of the Holy Qur'an means that backbiting is like eating the flesh of one's dead brother.

(Surat al-Hujurat, verse 12)

Allahu Akbar! Who would want to eat the flesh of his dead brother? Who would want to commit a more serious sin than adultery?

Then there is a Hadith:

وَلَا تَنْظُرُوا فِي ذُنُوبِ النَّاسِ كَأَنَّكُمْ أَرْبَابٌ ، وَانْظُرُوا فِي ذُنُوبِكُمْ كَأَنَّكُمْ عَبِيدٌ

Translation: Do not look at the sins of the people that you are the Almighty, but look at your sins that you are a slave.
(Muatta Imam Malik Kitab al-Kalam Bab Ma Ikra Hadith No. 1811)

So we should look at our faults and sins and repent to Allah. So many hadiths are enough for the one who seeks advice, otherwise many books have been written condemning backbiting.

Informing or Hypocrisy

Another important thing that needs to be highlighted today is informing. The plight of Muslims around the world today is not hidden from anyone. Muslims are oppressed. The disbelievers are treating badly. And despite all these circumstances, some people who recite Kalimah are giving information of their Muslim brothers to infidels. Sometimes it is because of the jealousy among them. And sometimes to get some money from the disbelievers. Or it is thought that we will be honored by the disbelievers, we will get a high position, and so on. To give news secretly is in fact hypocrisy, that you become a friend of a man in front of him and do evil behind his back to the infidels, or make a complaint about him which causes him to be punished. This is strictly forbidden and the abode of the hypocrite is the lowest part of Hell.

In the Holy Qur'an, Allah says: Give tidings to the hypocrites that for them is a painful punishment. (Surat an-Nisa ': 138)

In the next verse: Those who take the disbelievers for friends instead of the Muslims, do they

seek honor from them, So all the honor is for Allah. (Surat an-Nisa ': 139)

Then beyond that Allah says: Surely the hypocrites will be in the lowest depths of hell and they shall have no helpers. (Surat an-Nisa ': 145)

The Hadith says:

المسلم من سلم المسلمون من لسانه ویدہ

> Translation: A Muslim is one from whose tongue and hand the other Muslim is safe. (Sahih Al-Bukhari Kitab Al-Iman Bab Al-Muslim Hadith No. 10)

Don't do even a bit of hypocrisy with your brother. Do not hurt your Muslim brother with your actions, nor make your character something else in front and something else behind the back. Surely this is a sign of hypocrisy.

Never oppress anyone. Oppression does not just mean beating someone, but the definition of oppression is that to put something in its non-deserving place. In simple words, to deprive someone of his rights is oppressing them. It is cruel to punish someone who did not deserve it. Sometimes the workers in the factories are not paid on time and sometimes some people make the poor workers work and deprive them

of money or fire them for no reason. All this counts as oppression.

The Hadith says:

حدثنا العباس بن الوليد الدمشقي ، حدثنا وهب بن سعيد بن عطية السلمي ، حدثنا عبد الرحمن بن زيد بن اسلم ، عن ابيه ، عن عبد الله بن عمر ، قال: قال رسول الله صلى الله عليه وسلم : "اعطوا الاجير اجره قبل ان يجف عرقه."

Translation: 'Abdullah ibn Umar (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Give the laborer his wages before his sweat dries.”
(Sunan Ibn Majah, Kitab al-Rahun, Bab al-Ajr, Hadith No. 2443)

The second Hadith states:

حدثنا آدم بن ابي إياس، حدثنا ابن ابي ذئب، حدثنا سعيد المقبري، عن ابي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "من كانت له مظلمة لاخيه من عرضه او شيء فليتحلله منه اليوم قبل ان لا يكون دينار ولا درهم ،

إن كان له عمل صالح اخذ منه بقدر مظلمته، وإن لم تكن له حسنات اخذ من سيئات صاحبه فحمل عليه"

Translation: The Prophet (peace and blessings of Allah be upon him) said: If a person did wrong with another person's honor or in some way (wrongfully), So, ask forgiveness today before the day comes when there will be no Dinars or Dirham, but if he does a good deed, he will be recompensed for his wrongdoing, and if he does not have a good deed, the evil deeds of his (oppressed) companion will be laid upon him.

(Sahih Al-Bukhari, Hadith No. 2449)

In Another place in the Hadith, it is said:

ان النبي صلى الله عليه وسلم بعث معاذا إلى اليمن، فقال:" اتق دعوة المظلوم، فإنها ليس بينها وبين الله حجاب"

Translation: When the Prophet (peace and blessings of Allah be upon him) sent Mu'aadh to Yemen as a governor, the Prophet (peace and blessings of Allah be upon him) instructed him to be afraid of the

Curse of the oppressed, because between his supplication and Allah There is no veil. (Sahih Al-Bukhari, Hadith No. 2448)

So, fear Allah, and never wrong anyone. If this has ever happened, apologize. A Muslim is neither a doer of evil, not a beholder of evil nor a believer in it.

The Hadith says:

حدثنا ابو بكر بن ابي شيبة ، حدثنا وكيع ، عن سفيان . ح وحدثنا محمد بن المثنى ، حدثنا محمد بن جعفر ، حدثنا شعبة كلاهما، عن قيس بن مسلم ، عن طارق بن شهاب ، وهذا حديث ابي بكر، قال: اول من بدا بالخطبة يوم العيد، قبل الصلاة، مروان، فقام إليه رجل، فقال: الصلاة قبل الخطبة، فقال: قد ترك ما هنالك، فقال ابو سعيد : اما هذا فقد قضى ما عليه، سمعت رسول الله صلى الله عليه وسلم، يقول: " من راى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك اضعف الإيمان"

Translation: The Prophet (peace and blessings of Allah be upon him) said:

> “Whoever of you sees something wrong (against the Shari'ah), then erase it with your hand if you do not have that much power, do with your tongue, and if you do not have that much power, then with your heart (Consider it bad in heart and be disgusted with it). However, this is the lowest level of faith.
> (Sahih Muslim Kitab al-Iman Bab Bayan Hadith No. 177)

If someone else is doing something that is causing harm to society and if you have the power to stop it, you must stop it. Some people think that if someone is doing it then we are safe in our house. There is a hadith to correct such thinking:

حدثنا ابو نعيم، حدثنا زكرياء، قال: سمعت عامرا، يقول: سمعت النعمان بن بشير رضي الله عنهما، عن النبي صلى الله عليه وسلم، قال: " مثل القائم على حدود الله والواقع فيها، كمثل قوم استهموا على سفينة فاصاب بعضهم اعلاها وبعضهم اسفلها، فكان الذين في اسفلها إذا استقوا من الماء مروا على من فوقهم، فقالوا: لو انا خرقنا في نصيبنا خرقا

ولم نؤذ من فوقنا، فإن يتركوهم وما ارادوا هلكوا جميعا،

وإن اخذوا على ايديهم نجوا ونجوا جميعا"

Translation: It is narrated on the authority of Nu'man ibn Bashir that the Prophet (peace and blessings of Allah be upon him) said: The example of those who stand within the limits of Allah, and enter into it (i.e., those who oppose it) is like those who cast lots for a ship. As a result, some people have the upper part of the boat and some the lower part. So those who were below had to pass by those who were above to get water (from the river). They thought why we don’t make a hole in our own part so that we don't hurt the ones above. Now, if the upper ones allow the lower ones to do as they please, then all the people in the boat will drown, and if the upper ones hold the hands of the lower ones, they will survive and the whole boat will survive. (Sahih Al-Bukhari, Hadith No. 2493)

So if you have the power to stop evil, you must stop it, otherwise, the harm of that evil will soon reach

you. And Allah is also angry with him who does not try to stop evil even when he sees it.

There is a narration:

حَدَّثَنِي مَالِكٌ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ ، أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ : كَانَ يُقَالُ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ ، وَلَكِنْ إِذَا عُمِلَ الْمُنْكَرُ جِهَارًا ، اسْتَحَقُّوا الْعُقُوبَةَ كُلُّهُمْ

Translation: Umar ibn Abd al-Aziz say, "Some say that Allah the Blessed, the Exalted, will not punish the many for the wrong action of the few. However, when the objectionable action is committed openly, then they all deserve to be punished."

That is when the environment becomes so bad that people are free to commit sins and there is no one to stop them, then Allah sends down His punishment on the common people of the town along with the sinner because if these people if stopped, sin would not be so common.

Now, Insha’Allah, we will present some of the Hadiths which describe good morals.

حَدَّثَنَا أَبُو صَالِحٍ الْمَرْوَزِيُّ أَحْمَدُ بْنُ مَنْصُورِ بْنِ رَاشِدٍ الْحَنْظَلِيُّ ، نا النَّضْرُ بْنُ شُمَيْلٍ ، نا الْهِرْمَاسُ بْنُ حَبِيبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : إِنَّ مَكَارِمَ الْأَخْلَاقِ عَشَرَةٌ: صِدْقُ الْحَدِيثِ ، وَصِدْقُ الْبَأْسِ فِي طَاعَةِ اللَّهِ ، وَإِعْطَاءُ السَّائِلِ ، وَمُكَافَأَةُ الصَّنِيعِ ، وَصِلَةُ الرَّحِمِ ، وَأَدَاءُ الْأَمَانَةِ ، وَالتَّذَمُّمُ لِلْجَارِ ، وَالتَّذَمُّمُ لِلصَّاحِبِ ، وَقِرَى الضَّيْفِ ، وَرَأْسُهُنَّ الْحَيَاءُ

Translation: Hazrat Ayesha Siddiqah (may Allah be pleased with her) says that there are ten good morals.

1: Speaking the truth
2: True hardship
3: Give to the beggar
4: Doing good in return
5: To be Merciful
6: Protecting bailment
8-7: Fulfilling a covenant made with a neighbor and friend
9: Hospitality and most of all
10: Shame & Prudence

(Makarem al-Akhlaq Ibn Abi Dunya Hadith No. 35)

We must incorporate the attributes mentioned in the above hadith into our lives. If we do just that, then Insha'Allah all these evils will end. Maintain moderation in all your actions.

The Hadith says:

حدثنا عثمان بن ابي شيبة، قال: حدثنا جرير، عن منصور، عن ابي وائل، قال: "كان عبد الله يذكر الناس في كل خميس، فقال له رجل: يا ابا عبد الرحمن، لوددت انك ذكرتنا كل يوم، قال: اما إنه يمنعني من ذلك اني اكره ان املكم، وإني اتخولكم بالموعظة كما كان النبي صلى الله عليه وسلم يتخولنا بها مخافة السآمة علينا."

Abdullah (Ibn Mas'ud) used to preach to the people every Thursday. A man said to him: O Abu Abdul Rahman! I want you to preach to us every day. He said, "Listen, there is nothing that prevents me from doing this, except that I do not want you to be bored, and I seek your leisure in preaching, as the Messenger of Allah, may Allah bless him and grant him peace, did." The Prophet (peace and blessings of Allah be upon him) used to take care of our free

time for preaching, thinking that we would not be offended.

(Sahih Al-Bukhari, Kitab Al-Ilam, Chapter of Forgotten Hadith No. 70)

In another Hadith:

حدثنا ابو النعمان، حدثنا حماد، عن ابي عمران الجوني، عن جندب بن عبد الله، عن النبي صلى الله عليه وسلم، قال:" اقرءوا القرآن ما ائتلفت قلوبكم، فإذا اختلفتم فقوموا عنه"

The Prophet (peace and blessings of Allah be upon him) said: Recite the Qur'an as long as you feel like it. When you feel dizzy, stop reading.

(Sahih Al-Bukhari, Hadith No. 5060)

Subhan Allah! It has been commanded to maintain moderation even in such good deeds of religion. Islam does not say to spend all your time in religious affairs but to act according to your convenience.

The Hadith says:

حدثنا محمد بن المثنى، حدثنا يحيى، عن هشام، قال: اخبرني ابي، عن عائشة،" ان النبي صلى الله عليه وسلم دخل

عليها وعندها امراة، قال: من هذه؟ قالت: فلانة تذكر من

صلاتها، قال: مه عليكم بما تطيقون، فوالله لا يمل الله حتى

تملوا، وكان احب الدين إليه ما دام عليه صاحبه."

Translation: The Prophet (peace and blessings of Allah be upon him) said: Stay (listen to that) you are obliged to do as much action as you have the power to do.

By Allah! Allah does not get tired (of rewarding), but you will get tired (of doing), and Allah prefers the deed (of deeds) which are always practiced. (And let the man do it without getting tired).

(Sahih Al-Bukhari Kitab Al-Iman Bab Ahab Din Hadith No. 43

That is, you should continue to act according to your strength and Allah will not reduce your reward.

There is another Hadith:

حدثنا محمد بن كثير، قال: اخبرنا سفيان، عن ابن ابي

خالد، عن قيس بن ابي حازم، عن ابي مسعود الانصاري،

قال: قال رجل: يا رسول الله، لا اكاد ادرك الصلاة مما يطول

بنا فلان، فما رايت النبي صلى الله عليه وسلم في موعظة اشد

غضبا من يومئذ، فقال:" ايها الناس، إنكم منفرون، فمن

صلى بالناس فليخفف، فإن فيهم المريض والضعيف وذا الحاجة."

A man (Hazm ibn Abi Ka'b) asked (coming to the service of the Messenger of Allah). O Messenger of Allah! Such a person (Mu'adh ibn Jabal) offers long prayers, so I cannot participate in (congregational) prayers (because I get tired at night because I graze camels all day long and cannot hear long recitations).

(Abu Mas'ud narrator says) I have never seen the Prophet (peace and blessings of Allah be upon him) so angry during that sermon. The Prophet (peace and blessings of Allah be upon him) said: O people! You have started to make people hate religion. (Listen) Whoever leads the people in prayer let him lead it lightly, for among them are the sick, the weak, and the needy (of all kinds).

(Sahih Al-Bukhari, Hadith No. 90)

This hadith is for our imams of mosques who make the recitation too long in the congregational prayers or make long supplications during the

congregational prayers. There are also weak old people and children among those who offer prayers. Therefore, everyone should be taken care of.

We ask Allah Almighty to forgive us if there is any mistake in what has been mentioned and to give us the strength to follow all these hadiths. Amen

Muhammad Irfan Barkaati

Our Books In Roman Urdu :

(1-13) Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)
(14) Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?
(15) Azaan -e- Bilal Aur Suraj Ka Nikalna
(16) Ishqe Majazi - Muntakhab Mazameen Ka Majmua
(17) Gaana Bajana Band Karo, Tum Musalman Ho!
(18) Shabe Meraj Ghause Paak
(19) Shabe Meraj Nalain Arsh Par
(20) Hazrate Owais Qarni Ka Ek Waqiya
(21) Dr. Tahir Aur Waqar -e- Millat
(22) Taqreer Karne Waala Kaisa Ho?
(23) Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
(24) Ikhtelaf Ikhtelaf Ikhtelaf
(25) Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza
(26) Binte Hawwa By Kanize Akhtar
(27) Sex Knowledge
(28) Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq
(29) Aurat Ka Janaza By Janabe Ghazal Sahiba
(30) Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani
(31) Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
(32) Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

(33) Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala
(34) Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?
(35) Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
(36) Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
(37) Chand Ghair Motabar Kitabein - Maulana Hasan Noori
(38) Tirmizi (Part 1)
(39) Aaiye Namaz Seekhein (Part 1)
(40) Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
(41) Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir
(42) Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala
(43) Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala
(44) Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega
(45) Yaare Ghaar By Dr. Asif Ashraf Jalali
(46) Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala
(47) Sawaneh Tajushshariah - Mufti Dr. Yunus Raza
(48) Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

(49) Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi
(50) Hussamul Haramain
(51) Haque Par Kaun? By Allama Muhammad Zafar Attari
(52) Shirk Kya Hai?
(53) Qurbani Ka Bayaan From Bahaar -e- Shariat
(54) Zibah Ka Bayaan From Bahaar -e- Shariat
(55) Eisaiyat Se Islam Tak - Allama Ghulam Rasool Qasmi
(56) Zambik Ka Maana Aur Masla -e- Durood - Allama Syed Ahmad Sayeed Kaazmi
(57) Islami Taleem (Part 1) - Allama Mufti Jalaluddin Ahmad Amjadi
(58) Muharram Mein Kya Jaiz Aur Kya Najaiz? - Allama Tatheer Ahmad Razvi
(59) Muharram Mein Nikah By Abde Mustafa Official
(60) Islami Zindagi - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala
(61) Riwayato Ki Tehqeeq (Part 1)
(62) Riwayato Ki Tehqeeq (Part 2)
(63) Sharahe Kalaame Raza - Al Hafiz Al Qaari Maulana Ghulam Hasan Qadri
(64) Imamul Ayimma Abu Bakr Siddique – Allama Ghulam Rasool Qasmi
(65) Aulia -e- Rijalul Hadees By Allama Abdul Mustafa Aazmi

اردو زبان میں ہماری دوسری کتابیں اور رسالے:

(1-13) بہار تحریر (اب تک 13 حصوں میں)

(14) اللہ تعالی کو اوپر والا یا اللہ میاں کہنا کیسا؟

(15) اذان بلال اور سورج کا نکلنا

(16) عشق مجازی- منتخب مضامین کا مجموعہ

(17) گانا بجانا بند کرو، تم مسلمان ہو

(18) شب معراج غوث پاک

(19) شب معراج نعلین عرش پر

(20) حضرت اویس قرنی کا ایک واقعہ

(21) ڈاکٹر طاہر اور وقار ملت

(22) مقرر کیسا ہو؟

(23) غیر صحابہ میں ترضی

(24) اختلاف اختلاف اختلاف

(25) رمضان اور قضائے عمری نماز

(26) چند واقعات کربلا کا تحقیقی جائزہ

(27) بنت حوا

(28) سیکس نالج

(29) حضرت ایوب علیہ السلام کے واقعے پر تحقیق

(30) کلام عبید رضا

(31) عورت کا جنازہ

(32)ایک عاشق کی کہانی علامہ ابن جوزی کی زبانی
(33) تحقیق عرفان فی تخریج شمول الاسلام
(34)محرم میں نکاح
(35)روایتوں کی تحقیق (پہلا حصہ)
(36)روایتوں کی تحقیق (دوسرا حصہ)

हिंदी ज़ुबान में हमारी दूसरी किताबें और रसाइल :

(1-13) बहारे तहरीर (अब तक 13 हिस्सों में)

(14) अल्लाह त'आला को ऊपरवाला या अल्लाह मियाँ कहना कैसा?

(15) अज़ाने बिलाल और सूरज का निकलना

(16) इश्के मजाज़ी - मुंतखब मज़ामीन का मजमुआ

(17) गाना बजाना बंद करो, तुम मुसलमान हो!

(18) शबे मेराज गौसे पाक

(19) शबे मेराज नालैन अर्श पर

(20) हज़रते उवैस क़रनी का एक वाकिया

(21) डॉक्टर ताहिर और वक़ारे मिल्लत

(22) ग़ैरे सहाबा में रदिअल्लाहु त'आला अन्हु का इस्तिमाल

(23) चंद वाकियाते कर्बला का तहक़ीक़ी जाइज़ा

(24) बिंते हव्वा

(25) सेक्स नॉलेज

(26) हज़रते अय्यूब अलैहिस्सलाम के वाकिये पर तहक़ीक़

(27) औरत का जनाज़ा

(28) एक आशिक़ की कहानी अल्लामा इब्ने जौज़ी की ज़ुबानी

(29) 40 अहादीसे शफा'अत

(30) हैज़, निफ़ास और इस्तिहाज़ा का बयान बहारे शरीअत से

(31) क़ियामत के दिन लोगों को किस के नाम के साथ पुकारा जाएगा?

(32) ज़न और यक़ीन

(33) ज़मीन साकिन है

(34) शिर्क क्या है? - अल्लामा मुहम्मद अहमद मिस्बाही

(35) इस्लामी तअ़लीम (हिस़्स़ा अव्वल)

(36) इस्लामी तअ़लीम (दूसरा हिस़्स़ा)

(37) रिवायतों की तहक़ीक़ (पहला हिस्सा)

(38) रिवायतों की तहक़ीक़ (दूसरा हिस्सा)

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